

# Pranam •

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# Supreme Command

Those who perform sadhana twice a day regularly, the thought of Parama Purus'a will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore, every Ananda Margii will have to perform sadhana twice a day invariably. Verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these; that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

- Shrii Shrii Anandamurti



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# Editorial

*"If a person without anubhuti or intuitive susceptibility studies scriptures a million times, or lectures on Brahma, his or her Brahma will remain the bookish Brahma not the clairvoyant, clairaudient and apprehensible Brahma . . . No matter how vastly learned you become in worldly lores, you can know nothing about Brahma, for along with your knowledge of these lores, a vanity of knowledge or learning also grows in you."* (Subha'sita Samgraha 2, 52)

This 'bookish' Brahama is shrouded in much mystique and, for the scholar, His attainment may seem full of complexities. But for the devotee, the essence of spirituality is simple - so simple in fact that the complicated mind may search and search for the key when the door is already wide open.

In life we have to do one thing only - give pleasure to Ba'ba'. He is not a hard task master for He is so easily satisfied with whatever offerings we shower upon Him. He waits so patiently as we play with the world until we tire of it, catch a glimpse of Him and run to His outstretched arms.

Paradoxically, when we take the resolve that His pleasure alone is our life's work, then we too become filled with happiness. As we nurture Him, we nurture the lotus bud within ourselves, sheltering it until it is ready to

bloom full. As we warm Him with our love, we stoke the fire of love in our own hearts so that one day we discover that not only has the lover in our heart ignited, but that she is blazing with such consuming passion that she will not be extinguished until we are He.

When we create the reality of His vision inside ourselves, our mind becomes engrossed in His form - in the inner sanctum of the Guru *cakra* - and our existence becomes alive to Him. His form fills our mind in *dhyana* and each part of His body emanates the depths of the universe: the touch of His skin - exquisite softness; His feet - entities unto themselves which are capable of absorbing our entire being; His eyes - deep and dark pools of mysterious love.

*Ru'pa la'gi a'nkhi jhure gun'e  
mana bhor  
prati aunga la'gi ka'nde prati  
aunga mor.*

*"My eyes are saturated with  
the joy of beautiful forms. My mind  
is full of His qualities. Each of my limbs  
is yearning for access to Him."*

(*N a m i  
Krs'n'asundaram, 241*)

Ba'ba once said to some Dadas,  
"To you, your *dhyana* may be just your  
imagination but, to me, it is reality." If

we do not serve him, who will? If we do not come to Him, He remains alone yearning? If we do not love Him, He remains unloved. The responsibility is entirely our own.

We must create the reality of our Ba'ba' within our minds for this is His home now. He has entrusted us all, individually, with His care. And when His form fills our mind in *dhyana* and becomes the object of a loving flow of service, our every expression in the world becomes infused with His expression. And everything we sense, every inference we perceive, is an experience of His own expression - for what are our eyes for but to see Him, our hands but to serve Him, our voices but to caress Him with our songs . . .

*"Everything of this ectoplasmic  
world is sweet, nothing is sour, nothing  
is bitter. . . . To a person who is pre-  
dominantly a devotee of the Lord, eve-  
rything tastes sweet, there is nothing  
bitter in the creation of Parama Purus'a.  
He is attracting you through the  
ectoplasmic world, binding you through  
the bonds of love. You can't sever the  
bonds of love."*

(*Namami Krs'n'asundaram,  
239*)





# Live Without Fear

Shrii Shrii Anandamurti

*This was the first discourse Ba'ba' gave after His release from Patna jail on August 2, 1978. Ba'ba' subsequently declared it as DMC.*

This Universe is the creation of *Parama Purus'a*. Who is this *Parama Purus'a*? He is your father. Therefore this universe is your paternal property. You must not forget it even for a single moment. You have not to be afraid of any immoral or evil force of the world. Fearfulness is not

your wont, it is not your *Dharma*. Your duty is to march forward. You must move forward. You have always the support of *Parama Purus'a*.

Regarding *Parama Purus'a* it is said:

*Karma'dhyaks'ah  
Sarvabhuta'dhiva'sah.*

The humans cannot do anything with their own power. They have no power of their own. Those are indeed the greatest fools who think that they work with their own strength. Humans' existence, their actions, their everything is verily dependent upon *Parama Purus'a's* grace. Those who realize this early in their lives are wise.

It is true humans sometimes feel weak. And when do they feel weak? They feel weak when they isolate themselves from the Supreme Father, drift away from Him. But the moment they again realize Him they begin to realize that they are not alone, they are not mean, they

are the sons of the Supreme Father, they are the daughters of the Supreme Father, instantly they receive strength.

Always remember: *Karm'adhyaks'ah*. You work with His power, you have no power. Hence you must not think as to whether you

sight. He is always seeing you, you are not alone, you are never alone. In no circumstances are you alone.

Humans are never alone, but when they realize this there is an advantage as well as a disadvantage in it. The disadvantage is that the Supreme Father's eye is ever on me, He is constantly watching me. Should I do any wrong action, He will see it then and there. There is no opportunity to do anything secretly. This is the disadvantage, a big disadvantage. And the advantage is that in no circumstances am I alone. Since the Supreme Father is with me, why should I be afraid of anyone? Why should I fear at all? There is no reason to be fearful. I have to move forward. Fearfulness is not my duty. Let the fear fear me, I will not fear.

I will therefore only tell you to move forward and *Parama Purus'a* is certainly with you. And the evil force, what is it? If *Parama Purus'a* is the sun, evil force is a firefly. Then what is there to be afraid of in a firefly? Is anybody ever afraid of the pebbles on the track?

will be able to do this work, whether this work is possible for you. You will certainly be able to do it if there is the grace of the Supreme Father. Why should you not be able to do it? You will surely be able to do it. While doing work you are always in His

They move ahead throwing them into the drain with the strokes of their feet. This indeed is the fact. Move forward, live without fear. Continue your movement forward. What more should I say? I have nothing more to say.

*Pama August 3 1978*



In October, 1971, the organization went through a terrible crisis. During the next few weeks, many workers and Margiis left the organization.

I was very troubled. Wherever I went, Margiis questioned Ba'ba'. Their words haunted me because I did not know what to reply when I was also experiencing so much clash myself.

Finally, I went to Patna where Ba'ba' was staying. I arrived by train in the morning, very hungry and tired. So I bought much hot, tasty food and went to the workers' quarters. I thought, "I will take a bath, then eat, then sleep, and only after that, maybe I will meditate!" By this, it is clear how confused I was.

But after my bath something urged me to put on my full uniform and tie my turban. Just as I finished, Dada Ramananda, who was then Ba'ba's Personal Assistant (PA), ran in and grabbed my arm. "Quick, Ba'ba' is calling you!"

I was uncertain. No one even knew I had arrived. I did not want to see Ba'ba' until my doubts and confusions were clarified. Yet at the same time I realized that Ba'ba' was the only one who could answer my doubts. In this dilemma I was reluctant to go, but Dada pulled me out to his car. Leaving my breakfast behind, we drove to Ba'ba's quarters.

The moment we parked, we heard Ba'ba's bell. PA jumped out and ran to Ba'ba's room and reached the door just as Ba'ba' opened it. Ba'ba' came

out to go for field walk and motioned that I should sit with Him in the back seat of His car.

I got in. I could not force myself to look at Ba'ba'. There was a small distance separating us, but I wished it were much larger. I pressed against the side of the car and longed to

tions.

There were five VSS guard and myself with Ba'ba'. I chose to walk a little behind Ba'ba'. He was walking very slowly. I knew that I should not speak unless Ba'ba' invites me to, but some questions loomed so huge in my mind that, after a few moments, I could not control myself.

"Ba'ba', will those who left come back?"

Ba'ba' did not reply. Instead, after a short pause, He asked, "What is meditation?"

I was upset. He refused to answer my question, and instead asked such a simple question. I had given lectures about meditation almost daily for the last five years!

Somehow I forced myself to say one or two sentences about the scientific process of meditation to control the mind.

Ba'ba' said, "No, it is not exactly like  $2 + 2 = 4$ ." Then He stopped and signalled me to come close beside Him.

He pointed to a nearby hill. "Do you see that hill? If I tell you to climb that, what will you do? You will climb up, but maybe after some time you will fall. If so, what will be your explanation?

tion?

"You may say that it was by chance or accident. But nothing happens by chance or accident in this universe, everything is incident. Maybe your unit mind does not have the capacity to know the cause and effect, that is why unit minds explain things by say-



escape. We did not speak.

When the car stopped, we got out to walk. As He stood up, Ba'ba' looked at me and smiled. That smile made me feel that, like an X-ray, He was seeing everything in my mind. He looked sweet, so I felt a little hope that maybe He could answer my ques-

ing they are chance or accident. But in this universe everything happens by cause and effect.

"Suppose you fall. You may get dirty or scratched. You can brush the dust off and go back. You may think that I fell because I did not have proper shoes, or a stick or other equipment to climb. So then you may get these things and start again. You may climb very high, but just before you reach your goal, you again fall. What will be your fate then? If you fall a short distance, you will be hurt just a little, but if you fall from very high up, you will be seriously injured or even die.

"If you fall down when you are walking, you will not be hurt. If you fall while riding a bicycle, you will get cuts and bruises. If you fall from a motorcycle, a bone may be broken. If you fall from a moving train, you may lose your limb. If you fall from a plane, you will surely die. If you fall from a rocket travelling through space, your body may never even return to Earth.

"To do any work you need three things - self confidence, help of material objects, and the grace of God. Grace does not matter much if you do physical work like sawing wood. If you know how to drive a car, you may or may not believe in God, it does not matter so much.

"But on the spiritual path, self-confidence and material objects are not very important. Only Guru krpa, the Grace of the Guru, is the ultimate reality for the spiritual aspirant."

Then Ba'ba' explained that all the different types of meditation fall in two categories - the Vaedic system, which has prayer and rituals, and the Tantrik system, which is a practical cult. Vaedic meditation gives no guarantee of salvation, but Tantra does. Vaedic meditation does not give much importance to the Guru, but in Tantra, the Guru is the ultimate reality. Ananda Marga has qualities of both. It incorporates some Vaedic philosophy from the Upanishads and all the practices of Tantra. Finally Ba'ba' said that Vaedic meditation has no *abhis'ek*.

I wondered what that word meant. Ba'ba' explained that *abhis'ek* means oaths. Ba'ba' said that Krs'n'a took oaths from Yudhisthira. After the

Mahabharata war, Krs'n'a told him to vow, "From this very moment, I take oath as King. I will see all my subjects as my sons and daughters. I take responsibility for their all round development." Yudhisthira took this oath sitting in front of Krs'n'a, touching the six-pointed star that is now part of our *pratik*. This symbol was carved in stone. Ba'ba' said that the stone where they sat lies buried near what is now the Red Fort in Delhi. If some anthropologists search, they may find it.

Ba'ba said, "The moment a spiritual aspirant takes an oath, your hand takes the hand of the Guru." This He showed me by holding His left wrist in His right hand. "The second part of a Tantrik oath is Guru *daksina*, the mental offering to the Guru that is made at the end of initiation. When you do that, the Guru's hand will take yours." Then, still holding His left wrist in His right hand, He took His right wrist in His left hand. "This creates a chain. This is the starting point of your meditation.

"Do you know why those people left? They forgot their *abhis'ek*. Each worker and Margii must remember their oaths each day.

"Your path from that moment until you get *nirvikalpa samadhi* is called *sadhana*. In normal work, you must be confident of yourself and take the help of objects. But in spirituality, only one quality is needed, surrender to the Guru.

"He is taking you to the supreme desideratum. On that path, there are seven types of examinations or tests that will come. They will come at different times in your life. Some of these you may be aware of at the time, some you may not feel."

He gave an example. The Guru may ask you to go from Calcutta to Delhi by train. He may send you in a closed compartment with all the shutters down so that you are not distracted. Or He may send you on another train with all the windows open that stops at each station it passes. Then you can see different panorama, you will know how many stations you have passed and how long your journey is. Yet this may give you many problems and cause you to feel much

temptation. If that train stops, some very good food or pretty dolls may attract you. If you alight to buy those things, the train may suddenly depart and leave you. It depends on the Guru which type of train He puts you on, according to your *samskara*. Most *sadhakas* face many problems such as financial difficulties, health problems, loss of prestige, opposition from friends and relatives.

"The *sadhaka* may pass these tests, but the last examination will be taken by the Guru Himself. That test is really hard. I will take that test Myself. I will create such an environment, that the disciple loses all faith in Guru."

I became upset. I asked, "If you create this, how can a disciple possibly pass? I thought that, as Sadguru, You guaranteed the success of those who follow You. The unit mind is very limited. Your exam is so hard that disciples may lose faith, they may lose themselves, they may fall down. That means that there is no guarantee of salvation."

Ba'ba' replied, "Don't worry, because when I take this exam I also create an atmosphere that the disciple can pass. Both things I do simultaneously.

"Do you remember what I did before this incident? I toured India and gave many DMC's. In each place I talked about one sloka from the Ramayana:

*Srniina'the ja'nakiina'the ca bheva Param'tmanih*

*Tatha'pi mamah sarvashva shrui Ra'ma kamalalocana*

This is Hanuman's reply to Narada's question. Narada had told this great devotee that Paramatman has two names, Shriinathe (Narayana) and Janakiinathe (Rama). So he asked why Hanuman only sings of Rama and never of Narayana. Hanuman replied, "Though it is true that God has both names, for me Rama is my I'sta and my everything. So I will repeat only that name."

The Guru tells you that your I'sta and Adarsha are one. Sometimes doubts and confusions arise in the mind. A disciple may think, 'The

Guru told us to run for election, but we lost. Why? The Guru told us to open schools, but we encountered so many obstacles and the school closed. Why is the organization struggling so much for lack of money? If one tries to analyse such things intellectually, one will become completely frustrated. The Guru's advice, though, is always the same: 'Be one with your I'sta, be one with your Ideology.'

If such doubts and frustrations arise, if the disciple becomes mentally tired, then one may lose one's grip on the Guru's hand. Yet the Guru will not let go of you and He will continue to carry you upwards quickly toward your goal. Only if the disciple says, "I don't believe you anymore, you are not my Guru," then the Guru will let go and the disciple will fall.

So whatever happens, don't leave your Guru. Don't foolishly try to use your limited mind to analyse the unlimited qualities of the Guru. He knows what is best for You and He is always doing what is best for you. He will never let go of you if you believe in Him.

Then Ba'ba' said that the examinations He gives Ananda Margiis are not so hard. He said that by studying the history of Tantra and seeing the exams that Tantrik gurus gave their disciples, then we can understand.

Krs'n'a took an exam from Arjuna. When Karna's chariot wheel became stuck in the mud on the battlefield and he got down to lift it, Krs'n'a told Arjuna to shoot his arrow and kill him. Arjuna was very upset, shouting, "You are not my real friend and Guru! As a friend, you should not tell me to do the wrong thing. But you told me to kill my grandfather, Bhishma, in the wrong way, and my Guru, Dronacarya, in the wrong way. I am a ksatriya, a warrior, and you are instigating me to also

kill Karna violating the rules of war. This is against the dharma of a ksatriya."

Krs'n'a replied, "Am I to listen to philosophy from you on the battlefield? Here you should only fight. When you were young and the house prepared for you and your brothers caught fire, who saved you? When Bhima was poisoned and thrown in the river, who saved him? Who arranged your marriage to Draupadi? Was that



in your capacity as ksatriya? Can you remember a few days ago when the seven generals of the Kauravas killed your son, Abhimanyu? Was that according to the rules of war?" Then Arjuna regained faith in Krs'n'a and passed the test.

Then Ba'ba' reminded me how before the battle began Krs'n'a killed Barbarik, the grandson of Bhima, for his arrogance before the eyes of the Pandavas. That was a terrible test.

Then Ba'ba' mentioned the names of the Tantrik disciples Upamanyu, Utanka and Arunii.

Upamanyu was ordered to take care of the Guru's cows. He was healthy until the Guru demanded that he stop drinking some milk because he had not given permission to do that. In the same way, the Guru later ordered him to stop drinking the foam of the milk. Then he ordered him not to beg from others, too. Finally, so hun-

gry, he ate some leaves that made him blind. Then he fell into an empty well. When the cows returned without him, the Guru searched and found him in that miserable condition. From the top of the well the Guru taught him a mantra that cured his blindness. After climbing out, he received initiation and realization.

Utanka was sent to live with his Guru at the age of five. He was ordered to serve him until the Guru was

satisfied. Many years passed until one day he fell down while carrying wood. He felt so much pain, and saw that his hair had become white. He was terribly upset that he had spent his whole life in menial service. Then the Guru gave him initiation and samadhi.

The Guru of Arunii ordered him to tend his fields. When one dike burst, he blocked the hole with his body. He lost consciousness lying in the mud and water.

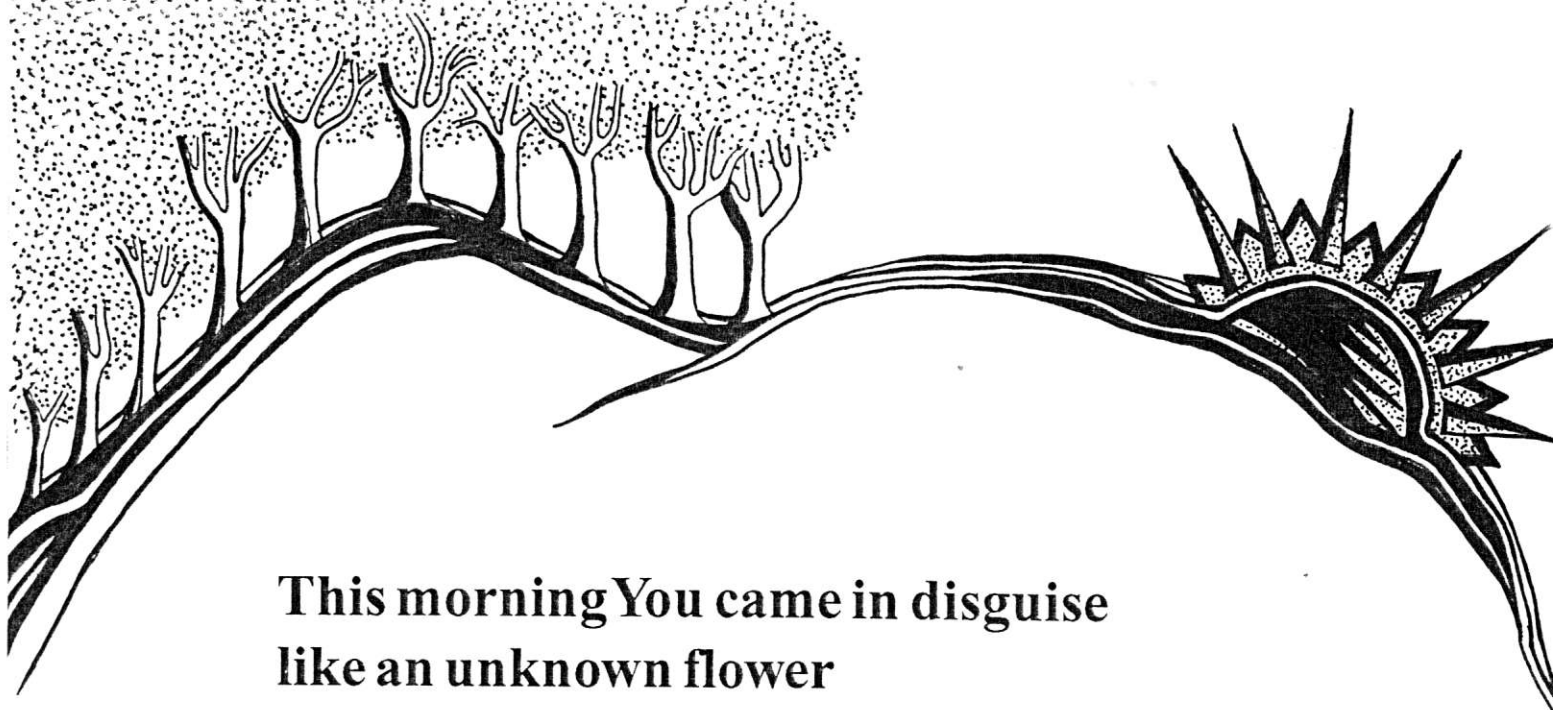
all night. Finally, the Guru saved him and declared that by passing this last test he was ready for initiation.

Ba'ba' explained that Ananda Marga's system of tantrik cult also included tests, but in a different way. In Ananda marga, it is very easy to get initiation. Then later some clashes and tests come. After enduring this churning and these tests, one gets realization.

Finally Ba'ba' asked two questions. "What is the real meaning of sadhana? To satisfy the Guru is your sadhana. What is Guru puja? To carry out the Guru's order is Guru puja."

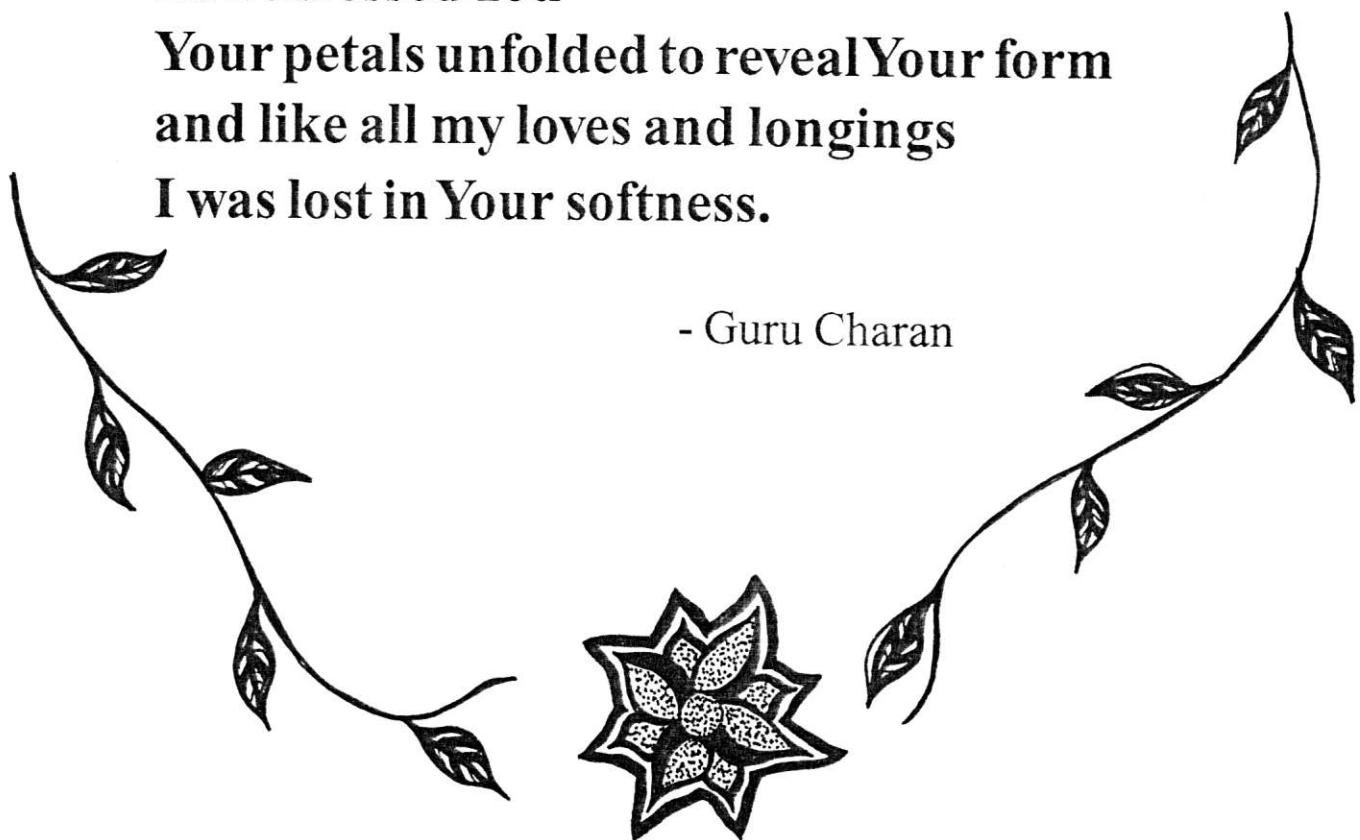
Then everything became clear to me. I understood the real cause why some people left the organization. I also understood what the real meaning of my sadhana was. Ba'ba' gave me a new life that day. We should always remember these two spiritual instructions of Ba'ba'.





**This morning You came in disguise  
like an unknown flower  
filled with soft petals and elusive fragrances;  
All my loves and longings  
You took and lost within Yourself.  
As I caressed You  
Your petals unfolded to reveal Your form  
and like all my loves and longings  
I was lost in Your softness.**

**- Guru Charan**





# Ananda Pradipti - Ba'ba's Shining Light

Trishala and Dayal

The Melbourne Region Master Unit, *Ananda Pradipti*, has had Ba'ba's blessing right from the very beginning when He guided us to this beautiful mountain valley in Northern Tasmania. To land which can accommodate a wide variety of developmental uses - from the Ananda Marga title on the main road where jagrti and schools will be built to the fertile river flats and adjacent hills for family residences and co-operative agriculture and related industries, to the more isolated wildlife sanctuary on the back hill. With its comfortably temperate climate and abundant water, the land is always green and beautiful.

Even before the Ananda Marga title had been granted, Ba'ba' named this place '*Ananda Pradipti*' to be a blissful guiding light and appointed Dada Prabhashanandaji as Rector Master - the first Rector Master to be appointed in Suva Sector. Ba'ba' mentioned that the land would be good for growing fruit and medicinal herbs.

Although agriculture has taken a back seat to building construction this year, new orchards have been established and fencing done with extra assistance from Margiis from Hobart who have also helped weed hot houses and raised beds on their way to and from bushwalks in the scenic parks nearby. The acaryas have responded to the physical challenges of rural agriculture with Dada Prabhashanandaji helping to plant and prune fruit trees last winter, Didi Ananda Renuka helping to drench our flock of carpet wool sheep and Dada Jyotiprakash helping stir and apply biodynamic preparations over nearly twenty acres.

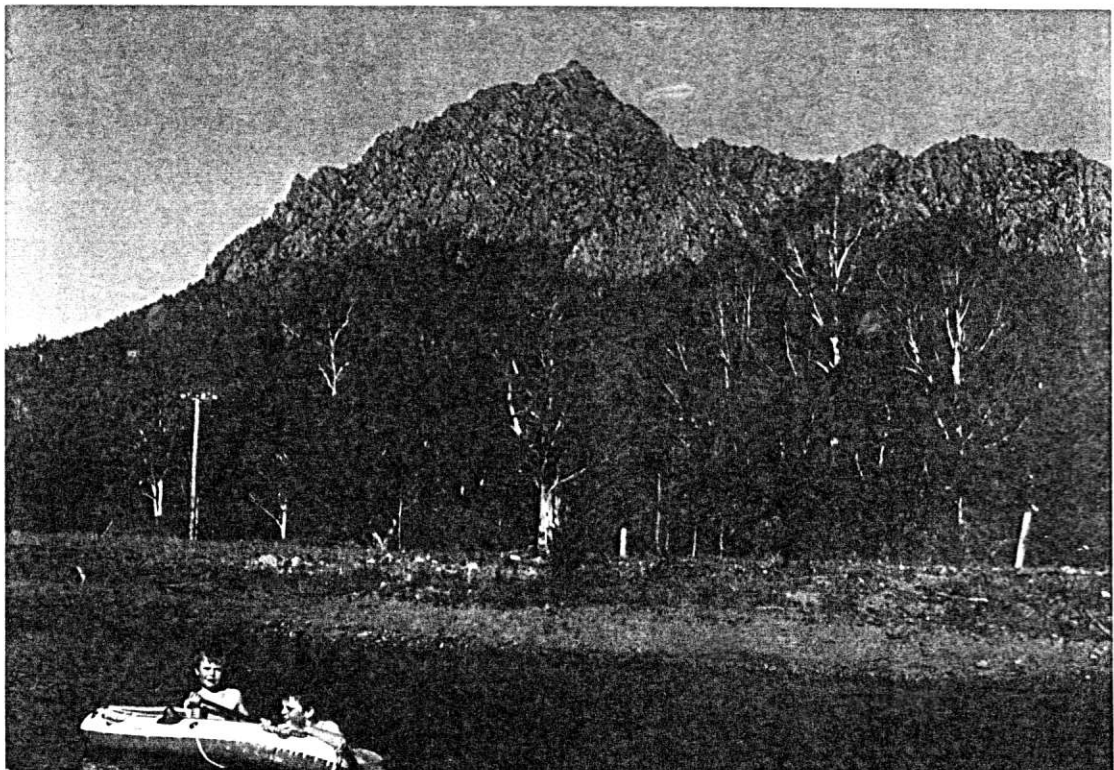
But building has been the main activity this year with a fourth dam dug, a family home nearing completion and a commercial kitchen/tofu factory which is now operational.

So far our main services to the community have been teaching yoga,

vegetarian cooking and stress management classes, and the establishment of Tassie's first of several LET Systems. Because of its tremendous natural beauty, people from many countries have settled in this area giving it an unexpectedly cosmopolitan flavour with a recycling centre, a women's handicrafts co-operative and consciousness raising group and other service and cultural groups already established.

What is most needed here is another Margii family or two to make a more collective life and the various Master Unit projects a reality. As the interaction of personalities and aspirations is a major factor in the success of any community, interested Margii families should contact Dayal and Trishala to arrange for a visit to experiment with the lifestyle here. We have a fully furnished mud brick cottage for rent which will accommodate a family of four. Please phone (004) 911 663 or write to P. O. Box 157, Sheffield, Tasmania. 7306.

Ba'ba' Krpahi Kevalam!



## ***O Merciful Brahma!***

***Let Thy inspiration guide my movements  
towards the virtuous path -  
towards Supreme Consciousness.***

***Let whatever I say, hear or see be charged  
with Thy thought and transformed into sublimity.***

***Let me not see nor hear any mean entity  
nor give it a verbal form.***

***Let me realize and understand every moment  
that Thou art all that is seeable,  
hearable and utterable by me.***

## ***O Great One!***

***Be not miserly towards me.  
Lead me to the auspicious path:  
to the path of good.***

***- Shrii Shrii Anandamurti  
Subhasita Sam'graha 2, 25***

# GREAT SAGES

## Letter to the Future

*Publisher's Note: Meister Eckhart, Dominican friar, brilliant and original preacher, and ardent Christian evangelist, was born at Hochheim in Thuringia in 1260. He is one of the most important and arresting figures in the history of mysticism. His place in Christian mysticism is unique.*

*This letter was found in a leather envelope when part of the east wall of the Cologne Cathedral was destroyed in bombing during 1944. It was long kept secret. Now it is published for the first time and bears witness to the meister's vision and love of humanity.*

*Manorainjana. 1992.*

Greetings from Johannes Eckhart, Dominican friar, Master of Theology, preacher, and lover of God the father, Christ, His son, and the Holiness of the Spirit; Greetings I give to you all on whom my eyes will never rest as they will long since have shut; yet still I send my greetings to you all, a Humanity so distant I cannot begin to imagine the face of things, but I can assume, and dearly hope, we still share the same Earth beneath our feet, the same sun, moon and celestial objects above us, the same air and water, and the same aspirations, a desire for happiness, a love for our fellows and an abiding sense of the graciousness of God, in Whom all things reside. To you all I send my salutations.

Why do I write? An interesting question. I write to somehow free myself from the confusion of my world; I write to speak of things about which there is no confusion.

This year is the thirteen hundredth and fourth year since our Saviour and Lord, the Christ, came amongst a confused and angry humanity to speak His gospel of love, surrender and salvation. His deeds and words echo in my inner chambers still, as if they were yesterday. And we are still confused, we struggle and fight, labour and lust . . . and for what? Our pleasure or God's?

Now I shall tell you something I have never spoken of before. God

enjoys him/herself. In the same enjoyment in which God enjoys him/herself, s/he enjoys all creatures. God finds joy and rapture in us!

I sit here, quill in hand, a little German friar in a cold cell and think on my brothers and sisters throughout Christendom labouring at their prayers, singing Matins, performing all the divine works of their holy mission and I realize that they have lost sight of this fact. They forget that they are not singing and sweating to save their souls, or those of their wealthy patron's, from the agonies of hell; they are singing and sweating to please our Lord. Instead of criticizing me for questioning, they should be themselves as they were born to be and please Him. Remember . . .

All things are pure and noble in God. Every single creature is full of God and is a book about God. Every creature is a word of God. If I spent enough time with the tiniest creature - even a caterpillar - I would never have to prepare a sermon. So full of God is every creature.

I would know if you of the future have seen this so. In seeking to save their souls have people forgotten the Saviour? Are there those who while away their time in idleness or seek to take what is not theirs? Is the blindness of my day still rooted in the future? If so, tell them . . .

Earth cannot escape heaven, flee it by going up, or flee it by going

down, heaven still invades the earth, energizes it, makes it sacred.

We ought to understand God equally in all things, for God is equally in all things. All beings love one another. All creatures are interdependent.

If I were alone in a desert and feeling afraid, I would want a child to be with me. For then my fear would disappear and I would be made strong. This is what life in itself can do because it is so noble, so full of pleasure and so powerful.

The seed of God is within us.

Now the seed of a pear tree grows into a pear tree;

and a hazel seed grows into a hazel tree;

a seed of God grows into God.

Oh, future bretheren, don't waste time in speculations about why you are what you are. Be yourself, be God. Life is not to be fought with, nor dissected.

This I know. That the only way to live is like the rose which lives without a why. Life is a kind of boiling over in which the thing wells up within itself, floods itself and overflows pouring itself into all its parts until finally its spills over, boiling and overflowing into something as external as well.

So my brothers and sisters, realize this and listen for God's footsteps. They are nearer than you think. And if you ask, as my good congregation

if you ask, as my good congregation does, "What is God?" I can only answer . . .

God is nothing. Nothing. God is nothingness; and yet God is something. God is a beingless being.

Truly God is a hidden God. All the names which the soul gives to God it receives from the knowledge of itself. But the ground of the soul is dark.

The naked one is without a name and is the denial of all names and has never been given a name and so remains a truly hidden God.

The final goal of being is the darkness and the unknowability of the hidden divinity, which is that light which shines "but the darkness comprehends it not".

God acts but the Godhead does not act. The mystery of the darkness of the eternal Godhead is unknown; God dwells therein, unknown to itself.

Be prepared at all times for the gifts of God and be ready always for new ones. For God is a thousand times more ready to give than we are to receive.

We are human. Yes, we are made so to love our God. We are motivated by inner secrets, forces that take us somewhere. I'm sure you of the future share these.

Consider the divine spirit in the human soul.

This spirit is not easily satisfied. It storms the firmament and scales the heavens trying to reach the Spirit that drives the heavens. Because of this energy everything in the world grows green, flourishes, and bursts into leaf. But the spirit is never satisfied. It presses on deeper and deeper into the vortex, further and further into the whirlpool, the primary source in

which the spirit has its origin. This spirit seeks to be broken through by God. God leads the spirit into a desert, into the wilderness and solitude of the divinity where God is pure unity and where God gushes up within himself.

I once had a dream. I dreamt that I, even though a man, was pregnant,

And all beauty?

Then you want the creator. And you want your breakthrough. For remember this: The shell must be cracked open if what is inside is to come out. If you want the kernel you must break the shell. We must learn to break through things if we are to grasp God in them.

Now the question arises for us all, "What is to be done by us?" This is not such a hard question. Realize that: God waits on human history and suffers as She waits. What can we do but act?

God's ground is my ground and my ground is God's ground. All our works should work out of this innermost ground without a why or a wherefore. Then, God and the soul do one work together eternally and very fruitfully. Then all that this person works, God works. And just as I do nothing without God, so too God can accomplish nothing apart from me.

Love will never be anywhere except where equality and unity are.

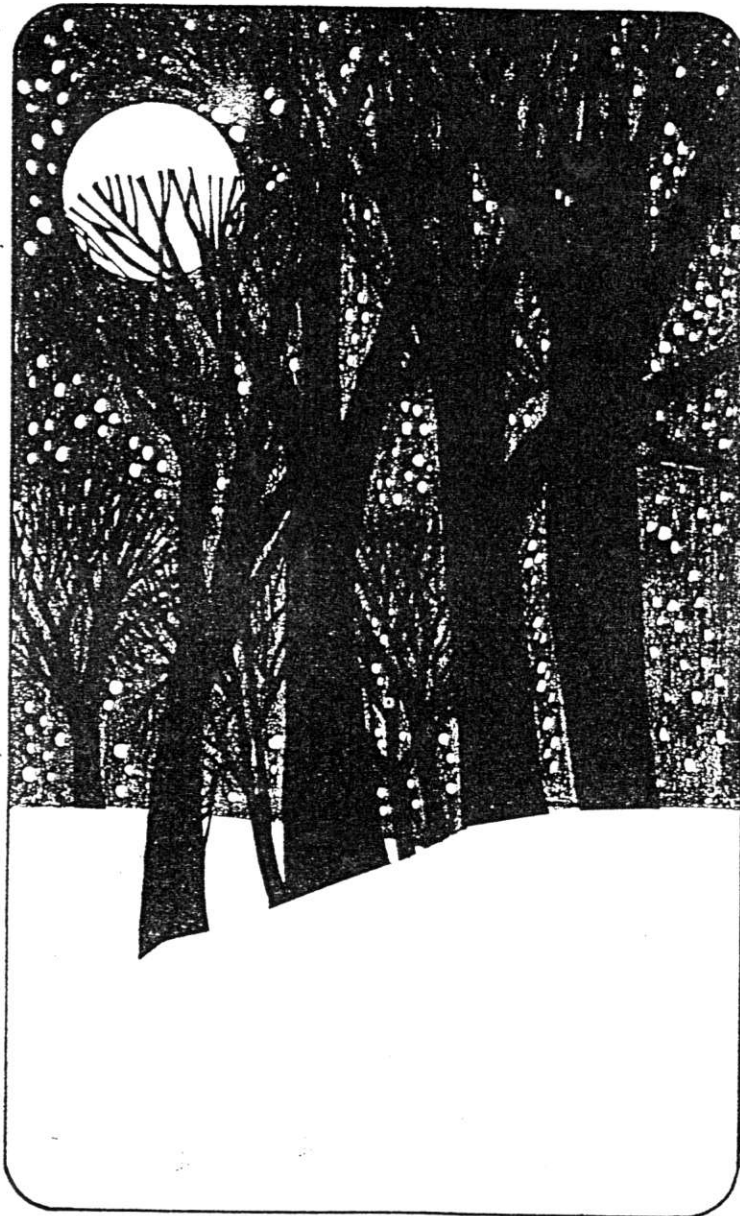
I will tell you a peculiar thing about myself: I much prefer a person who loves God enough to take a handout of bread, to him who gives the handout in the first place. Why? Because the giver buys his honour; but the beggar

sells his!

What is the mark of a good person? A good person praises good people.

God does not ask anything else of you except that you let yourself go and let God be God in you. There, where clinging to things ends, is where God begins.

All creatures flow and return to



pregnant and full with nothingness like a woman who is with child. And that out of this nothingness God was born.

Do You want the marrow out of which goodness springs?

Do you want the nucleus from which goodness flows?

Do you want the root, the vein, from which goodness exudes?



their source. Transformed knowledge and love draw up and lead and bring the soul back into the first source of the One, the creator of all in heaven and earth.

We are at an impasse, we labour and struggle with our practices, our holy work and yet my bretheren close their eyes and work in a dream. My congregation pour into Cologne Cathedral on a Sunday, make generous donations, go on regular pilgrimages, flog themselves from here to Jerusalem and for what? Love of God? Listen . . .

Asceticism is of no great importance. There is a better way to treat one's passions than to pile on oneself ascetic practices which so often reveal a great ego and create more, instead of less, self-consciousness.

If you wish to discipline the flesh and make it a thousand times more subject, then place in it the bridle of love. Whoever has accepted this sweet burden of the bridle of love will attain more and come much further than all the penitential practices and mortifications than all the people in the world acting together could ever carry out.

Whoever has found this way needs no other.

As long as we perform our works in order to go to heaven, we are simply on the wrong track. And until we learn to work without a why or a wherefore, we have not learned to work or to live or why.

One "Hail Mary" uttered sincerely is more potent and better than a thousand uttered mechanically, for the heart is not made pure by prayer, but rather prayer is made pure by the heart.

I have learnt that love is the motivator of all. It is the divine word, the

that God lies, in fact . . .

God lies in wait for us with nothing so much as love. Now love is like a fish hook. A fisher cannot catch a fish unless the fish first picks up the hook, if the fish swallows the hook, no matter how it may squirm and turn, the fisher is certain of the fish.

Love is the same way. Who ever is captured by love takes up this hook in such a fashion that foot and hand, mouth and eyes, heart and all that is in that person must always belong to God. Therefore, look only for this fish hook, and you will be happily caught. The more you are caught, the more you are liberated.

I close my eyes and listen, but hear nothing. I open my eyes and in looking around am told all. Oh, distant ones, you are close to me. I feel your blood in my veins. I feel your passions and struggles, and you feel mine. We are all one child.

Every human person is an aristocrat, every human person is noble and of royal blood. Who is more noble than a person who is born, on the one hand, from the highest and best that a creature possesses and who, on the other hand, is born from the intimate depths of the divine nature and the divine wilderness?

As my heart goes towards you all, as my words are thrown forth like a far flung arrow, I feel community with you all. We all share a broad and comfortable path, we all have the same goal. We practice what the Lord has given us, we do His work, we share ourselves so that She might be shared. How else can we be? This is our blessing.

To live the wayless way, free and yet bound, learn to live among things but not in things. All God's friends

live this way - among cares but not within cares. How wonderful to be so spiritually mature that one exists both outside and inside, one seizes and is seized, one sees and is seen, one holds and is held - that is the goal where the spirit remains at rest united in eternity. There our work and activity in time are just as noble and as full of joy as Mary Magdalene's retreat in the desert. Remember Martha who in her spiritual maturity was so real that her works did not hinder her.

If a person were in a rapture as great as St. Paul once experienced and learned that her neighbour were in need of a cup of soup, it would be best to withdraw from the rapture and give the person the soup she needs.

I see struggle and strife beyond my cell and go forth for God is there. I cannot march alone, what joy is in the lonely conquest of a rocky heart? Let me share the way and give friendship and assistance where it is needed. You are the future generations of my laughing God, my sweet companion. So it is fitting that I stretch out my hand to you in salutation, in greeting and in friendship. My words, spoken from my heart, are our meeting place. They place us squarely on the ground, side by side before the One whom we both know and don't know. In this paradox we share some time together. Thank you for the company. I will cherish it.

Spirituality is not learned by flight from the world, by running away from things, or by turning solitary and going apart from the world. Rather, we must learn an inner solitude wherever or with whomsoever we may be. We must learn to penetrate things and find God there.

Your brother,  
Johannes Eckhart





# Amrta in Melbourne

## An Interview with Didi Ananda Shukla and DeviiNistha

*Where did the inspiration for Amrta Yoga Centre come from?*

The inspiration for Amrta came from Ba'ba! It evolved on the basis of His desire to have Nutrition Centres for pregnant women and for the spiritual upliftment and independence (especially of their health) of all women. The concept became pinned as an efficient but warm and loving means of prakar to bring as many people as possible in contact and to experience Ananda Marga ideology and way of life.

We began by contacting other health practitioners such as homeopaths, naturopaths and shiatsu practitioners as well as preparing yoga and meditation courses based on Ba'ba's book, 'Yaogic Treatments and Natural Remedies'. However, it very soon became obvious that the yoga and meditation was undoubtedly the greatest attraction and so we dropped the other courses and therapies and offered only yoga and meditation at Amrta.

With the help of Jitendra, we developed a series of classes divided into a five-week beginners' and a four week advanced course. During our discussion with Jitendra, the conflict between teaching yoga and meditation as tools for stress management or as its true goal as practices for Self-Realisation arose. We resolved that the latter would undoubtedly be the focus and that the former be taught but emphasised that stress management is merely a beneficial side effect.

*What topics are covered in the courses?*

In the Beginners' Course, week 1 introduces the history and goal of yoga and meditation, the basic physiology of yoga (that it's not Indian aerobics!), the three basic asanas for

women, self-massage and deep relaxation. Week 2 includes the guidelines for practising yoga, asanas, massage, relaxation and kaoshikii. Week 3 focuses on meditation, week 4 on yogic diet and the last week on the importance of a healthy relationship between ourselves and society, i.e. seva. It is stressed that in order to maintain individual health - physically, mentally and spiritually - there must be an equal endeavour to achieve balance in the three spheres on a collective level.

*Do you involve any of the students in service projects?*

Yes, last year we had quite a few sisters helping with the sadvratra (food distribution) in St Kilda where we were serving around 250 people fortnightly. We also had sisters from the classes helping in other areas - one helped with the layout of our leaflet, some have been to the Master Unit to help with gardening and building, and one who is a carpenter has been doing our recent renovations.

All of them felt a deep sense of fulfilment in doing their yoga and meditation regularly and in doing service. It is not only enriching but gives a stronger feeling of identity with the ideals they are learning.

*At the very beginning, are they aware that Amrta is an Ananda Marga project?*

Yes, anyone who enquires through an advertisement is sent a leaflet on which it is written that Amrta is a service project of Ananda Marga Women's Welfare Department.

*How many people go on to do the Advanced Courses?*

Approximately 20% of those who

complete the Beginners' Course go on to the Advanced Course and of those about three-quarters take up yoga and meditation seriously, making it a natural part of their daily life.

*Do many take initiation?*

Yes, about 75% of all who come through the classes learn meditation.

*Do you have retreats?*

We held our first one in November last year, with 20 sisters attending. It was an opportunity for them to see the practical implementation of yoga and meditation. Everyone was very inspired and the highlight was a long kiirtan. After the retreat, some of the sisters had experiences with the Ba'ba' Nam Kevalam mantra. One sister in particular, who is a psychologist, woke in the middle of the night with it on her lips and singing it mentally all day. She felt very blissful. Another found herself singing it in time to her strokes in the swimming pool. All were profoundly affected by the kiirtan.

*Do you have an ongoing meditation evening for those who have finished the Advanced class, but who are not quite ready for DC?*

Yes, every Tuesday there is collective meditation at 7pm where DC is introduced gradually. At 6pm there is time for collective practice of asanas. We have found Amrta to be a wonderful way of coming in contact with people from all walks of life and therefore having a greater opportunity to be an instrument for teaching Ba'ba's philosophy and ideology.

# Bliss, Rasaliila, Vrttis and Duty

Ac Dhiirendra Brc

To think of a special and unique experience to illustrate once again the magnanimity of His Grace is sometimes a ridiculous preoccupation. When absolutely everything in this world and everything that ever happens is special, who can ask a unique circumstance? His Glory is shining from the inert walls of the room in which you sit. Every inanimate object sparkles, each one of its zillions of vibrations of solid matter resplendent in His Glory. Why is there one circumstance so special?

When, with each and every breath, His name resounds in our heart and His Divine form is called into our memory filling our nerve cells with blissful feelings, and with every repetition of His name His ears are hearing and His heart sends little squirts of bliss into the heart of His little beloved, and when, with every call to Him, we realize He's not just looking over our shoulder but right through our brain, then why does He need to make a special circumstance in order to make obvious His influence.

Why?

- (1) Because of liila;
- (2) Because we forget Him and need to be reminded of His presence;
- (3) Because in His Infinite benevolence, He is seeking to reduce our samskaric burden.

So, we get put into tight spots. We feel His presence. He again gets us out. We experience days, weeks, even years, of clash. Why? Because He wants us to move towards Him. He wants us to fall so much in love with Him that we forget our own petty, selfish interests and rush towards Him, thinking only of His happiness. How do you feel when someone serves you in such a totally selfless manner? You will do anything for that person. Likewise, He wants to give us everything. For us, His happiness should be paramount.

It is thus to our benefit to keep ourselves under maximum dharmic

stress - or, rather, allow Him to do it by surrendering to Him. In whatever sphere our samskaric speciality lies, if we act to please Him selflessly, this can be achieved. He will make us burn with intensity.

Those who criticize people for doing too much sadhana or service are very often ignorant of the dharmic stress that person is under. They cannot see the person's samskaras. None of us can see others' samskaras and the way the Lord manipulates them. We see only manifestations.

No one should criticize anyone from this point of view. Criticism should never be aimed with malice at any person. Ninety-nine percent of the time it is. This is because the person criticizing is not free of the defect for which they are censuring another.

Due to glandular defects only do people criticize in this manner. Similarly, it is due to glandular defects that people become sick of each other. Until our citta is free of the influence of the forty-eight subsidiary glands this will continue to happen. For this reason, all negative thinking should be discouraged.

Encourage only positive thoughts, especially when you are in a totally negative space. To indulge a negative thought is to take the mind along the well-worn path of a vrtti, and thus it gives it food. Negative thought forms feed off our ectoplasm. They attract negative microvita which also feed off our ectoplasm, activating different subsidiary glands associated with that particular vrtti. A vicious circle is formed and, if one is not careful, can become an ingrained behavioural trait burning deep into our subconscious minds. This is why bad habits we learned growing up are difficult or painful to remove. The mind likes going that way. It takes pleasure in inflicting pain upon itself. The mind of an angry person actually

likes being angry. It takes pleasure in it. It is only when that person consciously becomes aware that this is an unpleasant and harmful state and consciously acts to stem and control the flow of ectoplasm that they began to get control of those nasty vrttis. This is one technique for overcoming mental and glandular defects: To reverse the mental flow.

Secondly, without direction, this mindstuff which is or was flowing can burst the forcible restriction, like a dam bursts its banks. This is the state of suppression. The mind must always be directed up and not into other vrttis. For this, dhyana is indispensable. While walking around dhyana should be done. When the mind is bolting like a mad horse on a rope you have to push it and pull it in His direction. He will realize the sincerity of your desire and will assist you.

As Hari, He will steal your samskaras, decreasing the pressure on the dam wall you have erected with your little will and His Divine Grace. Through His rasaliila, He will remind you of His presence, an excuse to shower you with love and ecstasy.

Thirdly, you must practise *pratyahara*. In Ananda Marga, this is only done via *Guru puja*. You want to please your Lord. You don't want to experience your own petty pleasure. Give Him the petty pleasure your mind desires and experiences in rushing along the channels of vrttis. You don't give Him your samskaric burden, though it is necessary to give him such pictures as your mind takes. He wants the colours of your mind.

If you cannot stem the tide and your mind is taking the form of undesirable objects, you must give them to Him in *Guru puja*. Even if your sadhana is one and a half hours of *Guru puja*, it may be necessary. He must help you. When all else has

failed, who is there to hang on to you and break your fall? Your only friend, the only bandhu, Parama Purusa, our dearest Ba'ba'. He is always there.

One last word: It would be encouraging to see in genera much more acceptance of the introversive approach. We should never lose sight of the goal. Do more sadhana and get it clear just what you are here for, here in Ananda Marga and here on Earth. We are all extremely fortu-

nate. By His grace, we automatically received the first of Krs'na's six stages of realization or, at least those Margiis who saw Ba'ba' and realized their fortune and, similarly, for those who have come later and realised the same. We are Blessed.

I feel since He left His Mahasambhuti that we really are His mini-Ba'ba's. All the old Margii who have sincerely walking bottles of concentrated divinity. His grace is

there with all of us. And for those who came after the demise of Mahasambhuti, you are the flag bearers. You came for ideology. "The good have already come. Now we are seeing the better. The best is yet to come."

Sincere love and best wishes to you all.

# Arkansas

ARKANSAS' NEWSPAPER

## Democrat

LITTLE ROCK, JUNE 7, 1992



## Gazett

440 PAGES 25 SECTIONS

Dear Beloveds,  
Namaste, Hare Krishna  
Bhavamuktananda begins  
his U.S. tour on July 28th.  
As one of the founding  
disciples you are expected to  
attend. All America is  
eagerly awaiting you.  
Brothers,  
Vishnu



Associated Press

**CULTURE CLASH IN RIO** — Philosophy and yoga professors of the Dada Bhavamuktananda organization (with turbans) try to get their point across Satur-

day to crafts-seller Puhuy, a Pataxo Indian from Minas Gerais state in Brazil. The professors were touring Global Forum in Rio de Janeiro.



# A Guide to Human Conduct

Shrii Shrii Anandamurti

## APARIGRAHA

In case of enjoyment of any material object, the control over the subjectivity is called *Brahmacarya* while control over objectivity is *Aparigraha*.

*Deharak's'a' tiriktabhogasa'  
dha' na'sviika'ro'parigraha.*

Non indulgence in the enjoyment of such amenities and comforts of life as are superfluous for preservation of life is *Aparigraha*. For existence, we require food, cloth and also a house to live in. Provision for old age and money and cultivable land for the dependents are also essential. Therefore, a number of factors have to be taken into consideration to determine the limit of an individual for preservation of life. It may be that the requirements of any two persons may not be similar. It is therefore, difficult to determine the minimum requirements for any particular person, because it is entirely a relative factor.

The minimum requirement of a person can, to some extent, be determined and decided by the society. For example, no one shall accumulate more than a certain amount or no one shall possess more than a certain number of houses or no one shall be the owner of more than a certain quantity of landed property. But it is not possible for the society to fix the minimum limit in all spheres. Even after setting a limit for land, property, etc. it is not possible to fix a quota in

respect of edibles. The voracious may over eat and may be attacked with diseases, the luxurious may over spend on their luxuries and may incur debt. That is why it will be easier for the individual to be established in *Aparigraha* if the individual and the society work on the basis of co-operation. Those items of the personal requirement which are left to the discretion of the individual largely depend on the conception of happiness and comforts of that individual. It also changes with persons and the places.

To quote an example, one person may easily bear certain physical hardships, while another person under the same circumstances may possibly die. Under these circumstances the latter requires greater comforts of life than the former to remove his troubles and this is not against *Aparigraha*.

In this matter, it is to be considered in terms of places also. In the summer season in India woollen clothing is unnecessary, but it is a necessity in Siberia during that particular time.

It should be considered in terms of time also. The minimum necessity of an ordinary person today is not limited to what was the minimum necessity of an ordinary person in pre-historic age. The reason is that today the objects of pleasure are available more easily in comparison to that age and would be available with

greater ease in the future. Therefore, while practising *Aparigraha*, one will recede from the practical world and will become unfit for social life, if the factor of time is neglected. Advocating the use of raw sugar in the age of sugar and of the bullockcart in the age of railways has no meaning in the effort of being established in *Aparigraha*. Today for an ordinary man, whose time is not more valuable than that of a few others, travelling by aeroplane is definitely contrary to *Aparigraha* but, travelling by rail is certainly not against *Aparigraha*.

That is why I said that the society may help certain individuals to be established in *Aparigraha* by laying down a standard in particular spheres, but the complete establishment depends on the individual him or herself.

*Aparigraha* is an endless fight for reducing one's own objects of comforts out of sympathy for the common person, after ensuring that the individual is able to maintain a solidarity in physical, mental and spiritual levels for him or herself and family.

In practising *Aparigraha* the objects of pleasure will increase or decrease with place, person and time; but the definition of *Aparigraha*, as mentioned above, will be applicable to all persons, in all countries and at all times.

*Anupam caran'e tumi nisha'r mato niirava ohe saba'ra di'thi er'a'ye ele*

*"You came to me as my dearest One, O Vrajagopa'la. Avoiding the crowded way You came to me on tip-toes as silently as night. How sweet You are. I wonder how deeply You love me."*

*- Nama'mi Krs'n'asundaram, 22!*

# *He Came in my Dream . . .*

## *The Freshness of a Dream*

Nearly every year I go away with my paents for a week's holiday. In 1990, a month before Ba'ba' left His body, we travelled the NSW outback and stayed at the opal town of Lightning Ridge. I was most fascinated by the Aboriginal hot mineral healing pool, set amidst the trees, hidden from the road. For 3 days, Dad would drop me there in the morning and return at 6pm. I bathed, read, chatted to the locals, wrote a bit and enjoyed focussed sadhana. I was incredibly contented and felt so drawn to this profound and magical place.

For each of these three nights, Ba'ba' blessed me with His glowing presence in the same dream:

I was in a group of Suva Sector margiis and we had just finished dancing kiirtan when Ba'ba' stepped out of His photo, namaskared us with bountiful love and sat. We all sat, transfixed by this miraculous visit. Ba'ba' then asked, "Where is the location of the mind?" I guess because this was happening in my dream, I got to answer. "In the brain," was my somewhat obvious reply.

Ba'ba' said, "The location of the mind is in the heart. The Guru lives in the heart and it is from here, from within, that you have a knowing that is direct. Live from your core, at your centre and tell others about joy. In every moment joy is accessible to us, every moment has ecstasy in it. This is our true nature - take time to understand this. Come home to your heart and feel this wave of grace."

In the morning I would write down all I could recall from the repeating dream and my Mum said I woke her each night with the singing or kiirtan in

my sleep.

I've thought of Ba'ba's loving words many times since and I'm reminded that a merry heart goes all the way, and that gratitude and devotion keep us truly alive. I believe Ba'ba' was also explaining why our first responsibility is to be generating a loving atmosphere and to be loving; and that wherever I am, I am loved and whatever I do, I am blessed. Ba'ba's grace, of course.

- Jayadiipa

Before falling asleep on the night of this dream, I had been feeling a longing to see Ba'ba' in His physical form and to touch His feet. This dream wasn't quite what I expected:

It was deepest night. I was being guided around a large stone mansion by a mysterious guide. We walked along abroad stone-flagged terrace around the outside of the building. Over the stone balustrade was a steep drop to the dark forest below. My guide disappeared ahead of me around a corner.

I looked back at the terrace for some reason, and slowly out of the darkness a golden glowing form materialised from the face down. The form was so clear and had all the richness of colour of one of those renaissance paintings. With a start, I realised the sweet features of the face were those of Jesus Christ.

The body materialised - His whole form was radiating golden light, especially from His heart where it poured out brilliantly. And His hands were in the varabhaya mudra. He was gazing deep, deep into my eyes - His face so beautiful, so pure and with such an

indescribable expression that touched my heart. It was as if He was saying to me, "How could you forget Me?" - as if there was suffering there but detached, as if from some great spiritual height.

I felt just as I would before Ba'ba'. I gazed into His eyes before falling at His feet in pranam. When I rose, he had vanished.

In rapture, I stumbled away to find my guide whom I found in a well-lit room inside the mansion in which many things were on display - mostly information.

I laid my face against the wall and started crying, feeling such a painful longing in my heart. My guide was noticing this, so I tried to be 'normal' and walked around the room pretending to look at the information laid out on tables. But my mind was on Him and I felt like I was floating around the room.

A stack of leaflets caught my eye - advertising different Gurus! I stopped - thinking I saw Ba'ba's picture. I flipped through the leaflets - there were pictures of many Gurus including the one whom I'd mistaken for Ba'ba'. I was desperate to find Ba'ba's picture - surely my guide would have ensured it was there? Meanwhile, through the open window I saw Jesus again on the terrace. Suddenly someone, perhaps my guide, said "Look!" and pointed up to a painting on the wall. I expected another miraculous appearance - but I woke up and found that in my unconscious state I had raised myself to half-sitting position and was looking directly up at my sixth lesson photo on the puja table in front of my face - and there was Ba'ba' in His varabhaya mudra smiling at me when I opened my eyes!

- Indranii

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## *He Came . . . . .*

Our respected SS Dada, Dada Devatmanandaji, was visiting Ananda Nagar a few months ago. With some other Dadas, he climbed one of the mountains at Ananda Nagar around sunset. They were about to sit for sadhana, when one of the Dadas suggested they watch the sunset before doing their meditation.

In the distance, Dadaji saw Ba'ba' walking between two mountains. Ba'ba' wore a golden shirt and carried His walking stick. Dada closed his eyes and opened them again to check that his eyes were not deceiving him. Ba'ba' was still there. The sweet vibrations of Ba'ba's visit remained with Dada for some time.



For nine months we have been working as development assistants at Ananda Nagar in one of the poorest areas of India in the state of West Bengal. Since Ananda Nagar was established more than 20 years ago, many projects - for example, primary and high schools, a college, agricultural developments and small-scale industries - have been started.

In 1967, an allopathic hospital was constructed, first treating only out-patients, until it was expanded in 1989. At present, a monthly average of twenty-five in-patients are treated (15 beds) and 80 out-patients are treated daily. In 1990, construction of a surgical, obstetrics and gynaecological ward was commenced and should be completed by the end of this year. A homeopathic hospital college has also been running since the beginning of 1990. Up to 30 patients are treated here daily.

Included in the medical care and health and hygiene education programme are weekly medical camps in the surrounding villages. People who have been completely neglected whether because of lack of education or unemployment are assisted in these camps.

We joined the project in January, 1991 when we started a small acupuncture clinic with three beds. Acupuncture is relatively unknown as a medical treatment in India outside the big cities like Bombay or Delhi. Unfortunately only a small and wealthy group of patients benefit from such clinics which may not necessarily be following the traditional concept and teaching of Chinese medical science. It has never been

applied at relief camps and is a quite economic alternative treatment for the extremely poor and neglected sectors.

At present we are treating an average of twenty five out-patients each day and in the few months we have been practising here, the percentages of cures and relief through Traditional Chinese medicine have been rising. In a relatively short time this new treatment has become quite popular through-

tients. As a result, some leave without any treatment and instead receive appointments dated for two or even three weeks later. The health conditions of most of the patients are very bad and many are coming from distances as far away as 10 to 15 kilometres. Walking is a common mode of travel for many and a few come in bullock carts or are carried somehow by other family members who are themselves in little better condition.

Many undergo one or two days' journey to bring their children or village members with the hope of getting help and relief. The biggest enemy in this area is under-nourishment and malnutrition followed by a complete lack of hygiene education. The greatest hygiene problem is the condition of the water. In many villages the same pond water is used for toilet for bathing and washing clothes, for washing the buffaloes and finally, as drinking water.

In addition to the lack of hygiene, the extreme heat and, during the rainy season (July to October), the extremely humid climate are taking their toll. All these factors lead to a high rate of febrile diseases, crippling and killing these people who are at the same time exposed to extremely hard physical labour.

To remove these conditions we have to fight first of all against poverty. We have to teach and to show the people (90% of whom are illiterate) how they can use the water properly, how they can cultivate high-



out the area.

The number of patients is increasing in such a way that it is now beyond our capacity to handle the numbers and we are forced to send away many pa-

nutritious vegetables (many are eating only rice) in an easy and uncostly way. We have to teach the mothers hygiene and how to bring up their babies in a healthier way. We must construct sufficient ponds, dams and water reservoirs. We have to eliminate the exploitation of children.

In the meantime we are teaching, establishing schools and organizing medical camps. Our primary goal at this time is to grant effective and economical medical treatment to the already suffering people. We feel that by introducing Traditional Chinese acupuncture we are performing a pioneer's job in this part of the world. Although facing a huge range of diseases which until now were not considered to be treatable with Traditional Chinese medicine, we are persevering.

Although we have only just begun

our work, the results obtained during this short time are showing us that Traditional Chinese medicine is really an effective form of treatment of febrile and other diseases in underdeveloped countries. So often doctors in these places run into trouble due to a shortage of medicines and an unhealthy dependence on donations. By applying Traditional Chinese acupuncture one needs a minimum of technical requirements: needles and sterilizing equipment - and the knowledge.

We are now able to show that this valuable treasure from China given to us is not only applicable and useful in Western and first world countries, but that an immense hope exists for the improvement of health for the poorest and most neglected nations of the world.

If you are a practitioner of Chinese medicine, if you are a doctor or a prac-

titioner of any '-pathy' or, if you are simply interested in giving relief and help to the needy, please contact us for more information.

If you are interested in a sentient lifestyle based on spirituality; if you want to improve your spiritual progress and at the same time do effective social work, feel free to join us. If you are interested or able to give us any help, please do not hesitate.

Among the most needed things in our project are:

- \* any kind of medicines, especially antibiotics,
- \* any and all kinds of medical instruments (of any '-pathy'),
- \* any kind of medical and non-medical teaching materials (charts, books, etc),
- \* toys and clothing,
- \* money.



Primary school students meditating at Ananda Nagar

# The Dancer . . . or the Dance?

Jayanti

Everything in this universe moves in waves.  
Our meditation too rides on those universal waves  
of speed and pause, of proximity and distance.

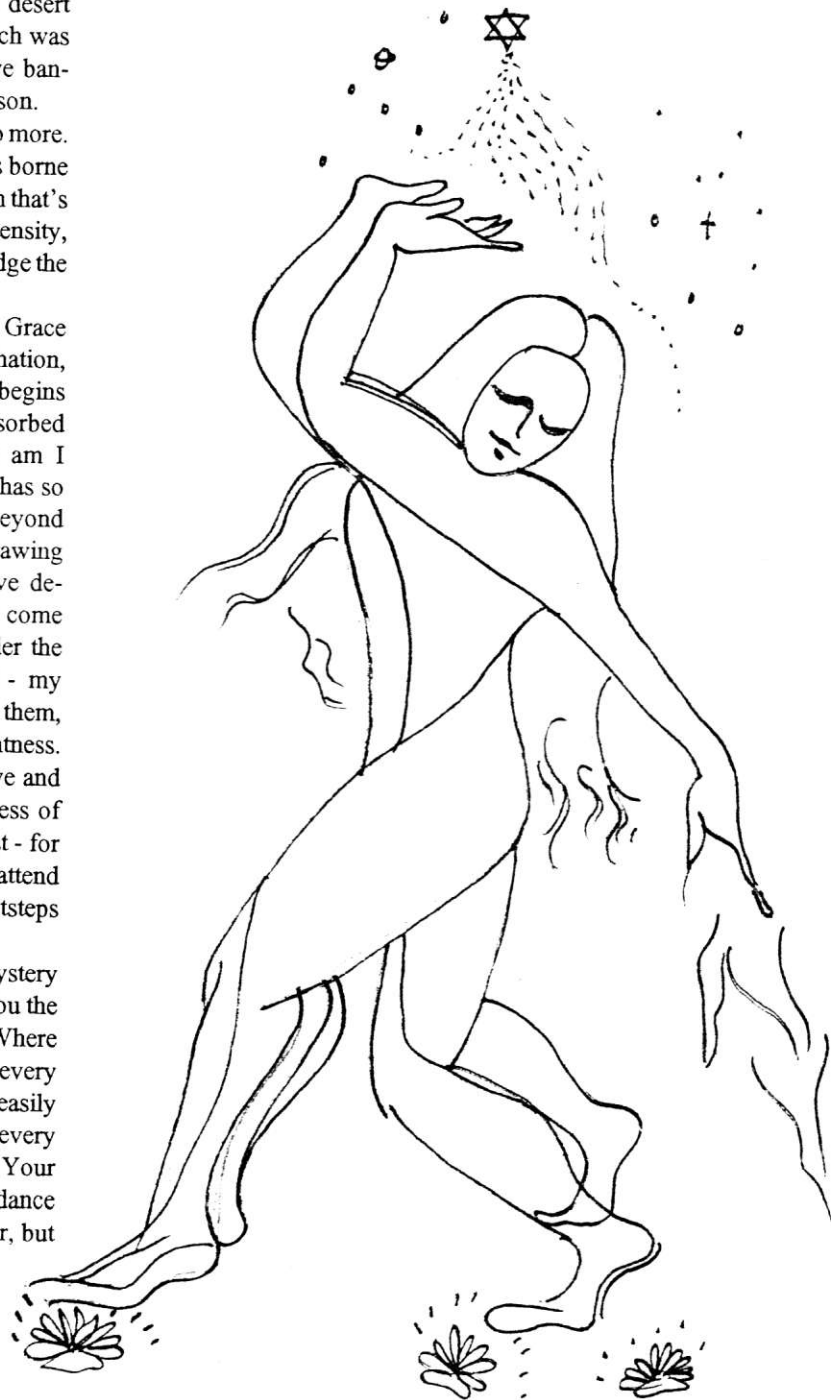
Sometimes I lament the dryness of sadhana.  
My mind remembers days of deep meditation and  
intoxicating sweetness and my heart becomes  
filled with unbearable pain. Sitting in my desert  
dryness, I remember the tropical oasis which was  
once my home and wonder why You have ban-  
ished me to bide my days in this dusty prison.

The pain fills my being until I can bear no more.  
I cry and cry for You until from my pain is borne  
desire. There is no pain sweeter than the pain that's  
borne of longing. For in that moment of intensity,  
one knows the reason for one's being - to bridge the  
gap between You and I.

So I begin my search afresh. By Your Grace  
only, my mind becomes firm with determination,  
takes You as its object and my movement begins  
- striving, searching, calling . . . I am so absorbed  
in my quest to find You that no longer am I  
pushing, but I am being pulled. Your liila has so  
imperceptibly changed. Some force, far beyond  
the power of my-'self', is attracting me, drawing  
me, closer and closer. So subtly You have de-  
ceived me to believe that I can do; but as I come  
a little closer You reveal Your plan. Under the  
attraction of Your love, I am spellbound - my  
movements are feather-soft, I barely notice them,  
but You move me with such speed and lightness.

I am relieved. I am carried by Your love and  
my mind becomes engrossed in the sweetness of  
this *rasaliila*. I run to You through the forest - for  
I can hear Your calling. I am duty bound to attend  
You and I run with excitement in my footsteps  
- for I know I am awaited and awanted.

A new world is opened, revealed - the mystery  
of Your mysticism - where n o longer are You the  
object of my longing, but I am of Yours. Where  
I act under Your direction to fulfil Your every  
desire. For You are surely *ashutosa* - so easily  
pleased. Every movement I make is for You, every  
esture for Your eyes alone, every touch for Your  
tenderness. And mysteriously spellbound, I dance  
this dance of attraction - no longer the dancer, but  
the dance.



*O Dearest  
I want to be nothing  
but the memory of You,  
nothing but the echo  
of Your smile.*

*Once freed from the  
cloying memories that bind me  
I shall breath only for You;  
each suspiration a sweet lullaby  
enfolding Your name.*

*Fortified with Your ideation  
I shall carry the world  
on my shoulders;  
I shall dance amongst  
the stars and sing the cosmos.*

*Let me be the grass  
to carry Your feet,  
the tree to shade You,  
the flower to entrance You,  
the water to quench Your thirst.*

*Let me be only for You,  
only for You.*

*- Manorainjana*

Another proud birth in Suva Sector: By Ba'ba's grace, the Lismore Master Unit is now a physical reality. On Friday the 15th of May, the papers were signed, leaving just enough time to move and be able to celebrate Ba'ba's birthday on the land next day.

Lismore Master Unit is situated 20 kilometres North of Lismore in an area called Wonga Vale. There are 260 rolling acres, including a heavily forested ridge and lots of flat grazing paddocks. Although not on the land, there is a big creek only ten minutes walk down the hill. A number of very

large, old fig trees grace the Master Unit as well as many varieties of distinctive rainforest trees and indigenous hoop pine. Birds abound of course and wallabies and other native animals are frequently sighted. Stunning views can be had from every vantage point.

There is an older style home currently on the land: this is being opened out to allow Dharma Cakra and collective functions to be held there until a separate common house is built. There is also a cow bales, a small dam and a spring which supplies water to the house.

Initial members of the Master Unit are Jyoti, Dharmadeva and children Asha and her daughter Champa, and Vinay and Bhavanii and their two and eight-ninths children.

A land warming celebration will be held in either August or September; everyone will be informed as soon as the date is set.

All are welcome to come and visit: Phone (066) 880 100 or write to Lot 66 Chelmsford Rd, Wonga Vale, NSW 2480.

Parama Pita Babaki Jai!

P.S. There will be photographs of the land in the next issue of Pranam.

## Margii Baby Boom

Within the vicinity of Baba's birthday, Rudra, Manju and Bhavanii all gave birth: two girls and a boy (respectively). At the time of going to press, only one have so far been named. Manju's baby girl is called *Diipa*. Miira and Shyam had a baby boy *Santosh* in January, Jaya and Mahesh got a baby girl *Jyoti* in March.



# Fasting Days

Pur'ni'ma	June	14
Eka'dashii	June	26
Amavasya	June	30
Eka'dashii	July	10
Pur'ni'ma	July	14
Eka'dashii	July	25
Amavasya	July	29

# Over the Top in Rio

*The recent 'Earth Summit' in Rio de Janeiro was a big Pracar success as the two following letters testify. The first is from Dada Nabhaniilananda and the second from Dada Prasiidanaanda.*

Dear Dada Dhrtijinananda,  
Namaskar.

We're having a fantastic time here - thousands doing kiirtan, great concert and lots of media coverage. My first concert was the best I've ever done - an audience of about 3000 people - many started dancing kiirtan at the end - an amazing response. Then we had hundreds of people join us in a 6 hour all-night Akhanda Kiirtan.

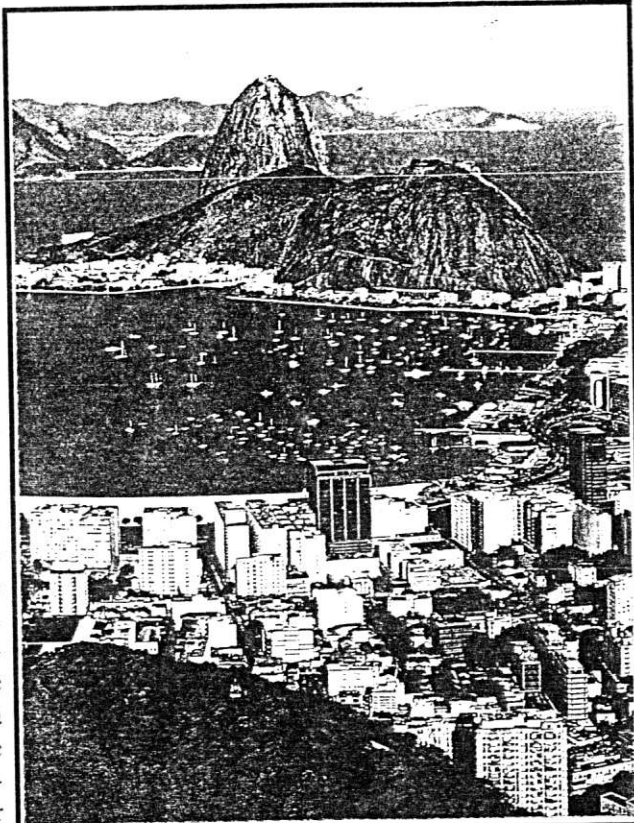
The next morning we sang kiirtan in front of more than 7000 people, just as the Dali Lama arrived at the closing ceremony, ending 12 hours of spiritual events performed by many of the world's traditions, with a blissful kiirtan in which the whole crowd started dancing - such a kiirtan I never experienced except at Babas Mahaprayan. Ever since then, people have been approaching us, saying how fantastic our music was etc etc. The whole thing is really incredible: all the margiis are blissed out! We have photos of acharyas in the media every day - on CNN, in the New York Times and so on. At the conference site, we can't walk 50 metres without someone wanting to take our photograph.

The PROUT and AMURT lectures have had a good response too, and many good contacts have been made.

The Earth Summit itself has a lot of problems, financial especially, but also political. The UNCED Government Conference is really bogged down because of the US conservative

stance on important issues like biodiversity and carbon dioxide emissions, as I guess you've read in the papers.

Rio is beautiful. But no, I haven't been spending too much time at the beach: in fact I haven't been there



once yet - too busy!

*Your brother, Nabhaniilananda*

Namaskar All.

Ananda Marga helped organize a special all night inter-faith vigil and celebration that was held in the Global Forum in Rio de Janeiro on the night of 4-5 June, 1992. More than 7,000 people from Brazil and throughout the world attended the program to celebrate spirituality and the unity of humanity. Other traditions which participated were Catholics; Jews; Evangelicals; Lutherans; Islamic Sufis; Japanese Tibetan and Zen Buddhists; Hindus; Brahma Kumaris; Baha'is; Afroamerican religions; Brazilian Indians and others.

The program started with an evening concert of spiritual music at 8:00 pm. Dada Nabhaniilananda, backed up by Dada Bhavamuktananda on keyboards, Sister Kamala on vocals and five Rio Margii musicians performed for the first hour. The crowd of three thousand warmly received the Prabhat Samgiit song, "Tumi Ye Esecho Aj."

Dada's songs about ecological destruction, injustice and spirituality deeply moved and inspired the audience. When he introduced his song, "Warriors of the Rainbow," he explained his optimism that humanity will soon unite to solve the terrible problems of hunger, poverty and pollution. "Gather all ye who love the world from distant lands..." Dada sang. The last song the band performed ended with more than five minutes of kiirtan. The entire crowd sang along with the universal mantra, "Baba Nam Kevalam." Clearly the crowd loved it.

After the concert, each spiritual tradition was given one meeting tent in which they could decorate and hold their own function throughout the night. In the Ananda Marga tent, 150 workers and Margiis participated in six hours of kiirtan from 11 pm to 5 am. But we were completely unprepared for the tremendous response from the public: as soon as the kiirtan began, more than a thousand people packed around the doors and windows to watch. Leaflets were quickly handed out to everyone.

While the kiirtan continued, the opening ceremony started in the amphitheater. Spiritual leaders from each faith were asked to briefly invoke the Supreme. Didi Ananda Liipika and Dada Nabhaniilananda

did Namaskar, sang the "Samgacchadvam" mantra and then did two minutes of kiirtan. After a period of silence for meditation or prayer, everyone left the amphitheater to go to their tradition's tent or to wander freely and dialogue with others.

Crowds continued to pack around the Ananda Marga tent, staring in amazement. It was obvious that the dancers were experiencing bliss as they danced in circles around the puja table with photos of Guru Shrii Shrii Anandamurtijii and the prattick symbol.

Attracted by the ecstasy of the dancers, more than 800 new people joined the kiirtan, dancing at different times through the night, far outnumbering the Margiis. Five times that number watched and listened, enchanted by the sound of the universal mantra and the sight of 'shining' dancers sitting around the room deep in meditation.

At 5 am, the tremendous kiirtan ended and Dharmacakra was held. Then the members of all traditions walked back to the amphitheater for the closing ceremony. The Dalai Lama, winner of the Nobel Peace Prize, was the guest speaker along

with the President of the Catholic Bishops of Brazil. Dada Nabhaniilananda was invited to represent Ananda Marga on the stage. The other thirty Dadas and Didis participating in Eco-92 sat in front with the other religious leaders. More than a hundred journalists and television crews from around the world were packed at the foot of the stage to record this historic event.

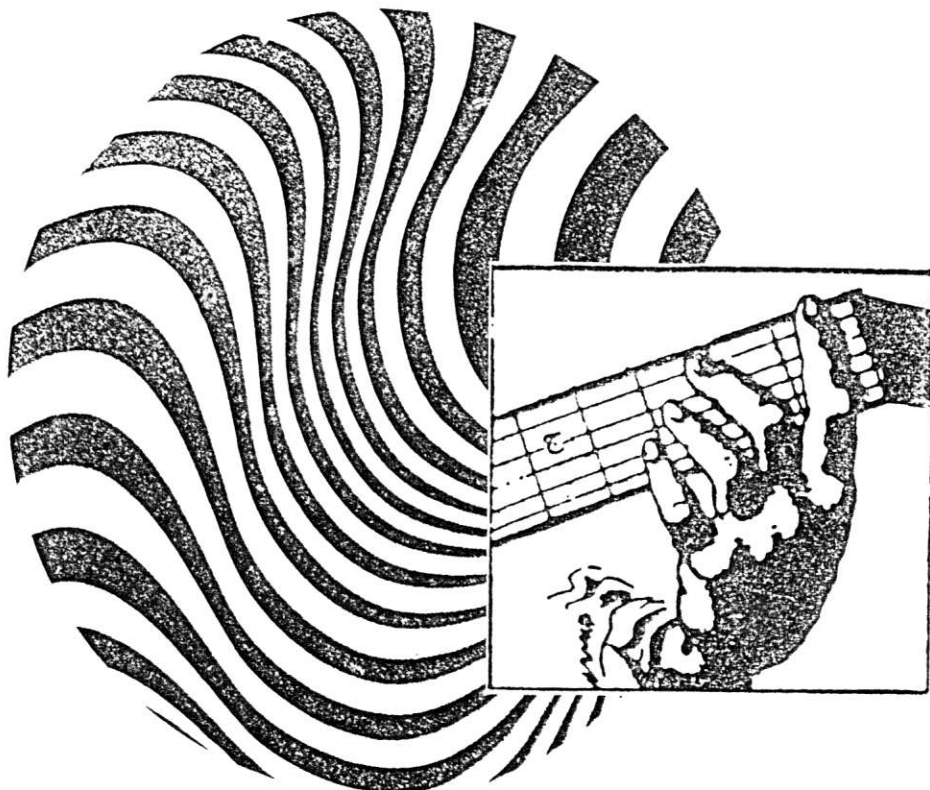
A few minutes after 6 am, the Dalai Lama had still not arrived. Ruben Fernandez of the Institute of Religious Studies, coordinator of the event, began his introduction. Then he requested for the monks of Ananda Marga to sing their mantra while waiting for the Dalai Lama to come! So Dada took his guitar to the microphone and began to sing "Baba Nam Kevalam." Hundreds of people in the crowd, who had learned the mantra during the night, sang along! This continued for several minutes until the Dalai Lama arrived on the stage.

There were ten selected speakers and singers during the morning program. The Dalai Lama spoke about the need for inner peace. U.S. saxaphonist Paul Winter played a very moving song about the wolf, an endangered species.

The crowd of more than 5,000 were clearly moved by this expression of the unity of humanity. Religious leaders from different traditions were publically exchanging greetings in front of all. Some in the audience sang along with different songs.

When the last speakers had finished, some who had heard Dada sing started requesting him to sing again. In a few seconds he convinced Paul Winter, two flutists, Fanzinni - a black American percussionist, and four Hare Krishna musicians to join him on the stage in playing kiirtan. The people clearly appreciated that this mantra was universal when Dada translated it, "Everything is an expression of the Supreme Consciousness."

When the mantra began, five thousand people stood as one. They raised their arms in the air and began swaying their arms back and forth in unison. It was a very moving climax to a night of spiritual unity. All the Acaryas and Margiis were astounded by this response. It is now clear to us all that Baba gave kiirtan as a gift for all humanity.



# Suva Sector Address Listing

## AMPS Suva Sectorial Office

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Summerhill NSW 2130  
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Ac. Rtubuddhananda Avt.  
Ac. Rainjanananda Avt.  
Ac. Dhrtijinananda Avt.  
Ac. Manavendrananda Avt.  
Ac. Mayadhiishananda Avt.  
Ac. Nabhaniilananda Avt.  
Ac. Samyuktananda Avt.  
Ac. Marmadevananda Avt.  
Bro. Atmadev, Bhavesh &  
Maetreyia.

## Suva Sectorial MG Quarters, Madhunilaya

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Katoomba NSW 2780  
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## Womens Welfare Department

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North Fitzroy Vic 3068  
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Fax (03) 482 4508  
Avtka. Ananda Sampurna Ac.  
Avtka. Ananda Shukla Ac.  
Sis. Deviinista'

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Sis. Ganga, PKB

### Ananda Rainjana MU

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Wongavale 2480 (Lismore)  
(066) 880 100

### WWD

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Petersham NSW 2049  
Ph: 564 1094  
Avtka. Ananda Vijaya Ac.  
Brcii. Shanti Ac.

### Vistara Primary School & Ananda Batika MU

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## Melbourne Region

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Ac. Nandikeshvarananda Avt.  
Ac. Mohan Brc.

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### Anandapalli MU

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Severnlea QLD 4352  
Anandapalli School  
PO Box 65  
Severnlea QLD 4352  
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Ac. Krsnashivananda Avt.  
Ac. Dhiirendra Brc.

### Ananda Madhurii MU

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Sis. Indranii

## MU Ananda Kamala'

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Bro. Maha'deva, PKB

## Ananda Manorama' MU

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## Ananda Pallavi MU

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